

Sermon 68

The QUAKER'S 3

SERMON:

O R, A

Holding - Forth

Concerning

BARABBAS.

R. B. Sackville

L O N D O N :

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THE O U A K E R S

GERMON

Holding - Forth



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THE
Quaker's SERMON:
 OR, A
 Holding-Forth
 CONCERNING
B A R A B B A S.

The Words of the Evangelist *John* coming now into my Mind, I mean to hold forth upon them.

Then cried they all again, saying, not this Man but Barabbas, now Barabbas was a Robber.

Friend,

TH E S E Words do shew thee, that a notoriously bad Man may find better quarter from the generality of this naughty World than the very best. They may likewise serve to admonish thee that thou shouldest not be much disturbed, nor altered in thy Opinions, when

thou beholdest such a Man much carested and followed with Triumphs and Applauses; or if thou shouldest see Men of Goodness and great Vertues quite abandoned and despised. For so was the case heretofore; *They all cryed out, not this Man but Barabbas*: What was the reason dost thou think of this Cry? why Friend it was only that *Jesus Christ* whom they did mean by *this Man*, might be crucified, and *Barabbas* set at Liberty.

Now this *Barabbas*, it seemeth, was a Robber, in another place he is called a *Seditious Person*, that had made an *Insurrection*, and had committed Murder in the *Insurrection*. But notwithstanding all this, he was thought a fit Man to be discharged, and to be set at Liberty, without any Punishment inflicted upon him for his Crimes; while the Saviour of the World, *Jesus Christ*, was branded with all kind of Infamy and Reproach, and tho he had committed no kind of Sin, was adjudged by the general Cry, to a shameful and a very cruel Death.

Thou seest then, Friend, what a kind and merciful Usage this vile *Barabbas* met with, and what Barbarity was exercised towards the Saviour of the World, towards the greatest Benefactor to Human-kind, that ever appeared upon the Earth.

What could the cause of this be, thinkest thou, but that a great part of Men are most fond of such a *Barabbas*, as is ready to do any Wickedness to gratify them, that will run into any design they can propose to him, execute

ecute any Mischief they can contrive, and that maketh no Conscience of any Words or Actions that can serve his or their Purposes. And that most Men do hate a truly holy Man, that will confront them in their Wickedness, will not flatter them in their unrighteous Practices, nor will approve the Methods which they often take to serve their Earthly-Mindedness.

And what made this *Barabbas* more considered, I do not at all doubt was, his great hatred and detestation of the *Saviour* of Human-kind; such a wicked Wretch could not but be a very loud railer at *Jesus Christ*, a great reviler of his Person and of his Doctrines. This was sufficient to cover *Barabbas* his Crimes, and to make him a very considerable Interest among one sort of Men. But, who were these Men, supposest thou, that thus gave the Preference to this *Barabbas*; why to say truth, (although I dare hardly venture to name them,) they were even the *Priests* and their Creatures; who thou mayest be sure set on the *Mob*, the Ignorant Men and Women, upon making this Cry, for *Barabbas* and against *Jesus Christ*; that raised this Clamour against the blessed *Peace-maker*, the humble, the meek and the holy *Jesus*, and moved them to Cry out for the saving the *Murderer*, the *Seditious*, and the *Robber*.

And why dost thou think they desired to have this *Barabbas* set at Liberty? even because he was very well qualified for doing them

them Service. He was the most notable among the Crew: The History calls him a *notable Prisoner*; a Man famous for *Seditious Exploits*; and if he was again at Liberty, would grow more famous then ever, and be able to draw the People into *Sedition*, into Riots and Tumults, wherever he went. He would be crying up their measures, their righteous Zeal for their Law and their *Temple*, in destroying the *Lord of Life and Glory*.

To be sure he carried a powerful sway among the People, especially among the *Women*, for that Sex were very busie at the Time of *Jesus Christ's* Crucifixion; and so thou findest in the High-Priest's House, the *Waiting-Maids* were more dexterous in spying out *Peter* than any of the rest. And as they were Enemies to all the Friends of *Jesus*, without all peradventure were they great Advocates for *Barabbas*.

The Holy Women stood at a distance, for some such there were, as I fear not there will always be, that were Friends of the holy *Jesus*, and detested the appearing on the side of such a *mover of Sedition* as *Barabbas*.

Let us, Friend, bring this matter a little home to our selves; we have a *Barabbas* in our Time: *Henry S——l* is the *Barabbas* of these Days, as *Barabbas* was the *Henry S——l* of those.

I cannot say the Comparison will hold throughout, it will hold however in a very material Point. I dare not pretend to bring any Instance to equal the Son of God; but this

this my fears suggest, that if the most righteous Person that has since that Time appeared on Earth, had stood in Competition with this *Henry*, he would have met with as little esteem and favour in Comparison of *Henry*, with *Henry* his Mob, as *Jesus Christ* did in Comparison of old *Barabbas*.

Now this modern *Henry Barabbas* has met with as good Friends as the former; and for what reason thinkest thou, only as I can see, because he is as Pestilent and Seditious a fellow as his old Relation was. This *Henry Barabbas* was cast into Prison for *Sedition*, and was brought to a solemn Tryal for *Sedition*; and for a Confirmation that *Sedition* was his Intention, a Gang of *Seditious fellows* were his Guard, who endeavoured by getting into Tumults to skreen him from Justice. All the Cry in the Streets was, Doctor *Barabbas*: People must be knock'd down that would not joyn in the Cry for him, and pluck off their Hats to grace his Procession. I tell thee, Friend, I my self was forced to a Compliance by his *rebellious Crew*, doubly against my Conscience. How has his *Picture* been bought up to adorn the *Womens* apartments; and those silly *Women*, that could not come at the Man, have pleased themselves in kissing and adoring the *Picture*. I think after all, these good *Church-Women*, might as well have kept the *Crucifix* to kiss, as the *Picture* of *Barabbas*. What will these People come to; shall not we see his *Picture* painted in their *Church-windows*, and find him

him canonized in some *Legends* for a Saint? Hadeſt thou, Friend, ſeen at the Tryal, both Men and Women crying, when he began to *Curſe* and to *Swear* that he knew nothing of thoſe things whereof they accused him, (juſt with as much Sincerity and Truth as *Peter* did, that *he knew not the Man*, when he had been always with him, and was juſt come from him;) nay, hadeſt thou beheld their *H---gh P---ſt* himſelf pouring forth Tears, while *Barabbas* was calling God to Witneſs, that his Words had no ſuch meaning as they always bear; what thoughts could have entered thy Breſt? For my part when I beheld old *J----- S-----* turning up his Cheeks all bedewed with Tears towards the Th---ne, I could hardly refrain from the other extream; and I proteſt to thee, I can hardly keep my Gravity, while I am repeating it. It was a Jeſt to me, that they ſhould weep at any Impreſſions that *Henry* his ſolemn Proteſtations could make upon them, that well knew the Man and his Communication.

Friend, I muſt tell thee, I am more in love with our *yea* and *nay* than Ever, when I reflect how light ſome Men do make of their *Oaths*: They do uſe *Oaths* ſo often without meaning, that they are no more to be looked upon, than ſuch as they call *Expletives*, words without ſignification, or helps at a *dead liſt*, on the moſt ſolemn Occaſions, as well as in profane Diſcourſe.

Because of *Swearing*, Friend, the *land Mourneſh*; not only common *Swearing*, Friend, but

but false *Swearing*, Friend, in matters where Men should be understood to mean most honestly and to act most Conscientiously. What can we think of *Henry* his calling God so solemnly to witness, that he had no such Intention as his Words plainly express? Do we think his *Oaths* Tests of his sincerity, when his whole behaviour is said to be a plain Contradiction to them? Some Folk can find ways to break through the most solemn ties of *Oaths*; and others I hope can be, as we I question not all are, most true and faithful to our *Queen*, and hearty in the Interest of our native Land, without them.

Let them appeal to their *Oaths*, while they break them; we only do appeal to our Actions; and if they do witness for us, sure we may be allowed to be as good Subjects, as such as have Sworn to the *Government*, and yet herd with *Jacobites*, contend for the same Principles, and I fear carry on the same Design.

What can the professed *Jacobites*, as they are called, do more than condemn the *Revolution*, and the necessary means that brought it about? What can they do more, than call that Resistance a *Rebellion*, and so make the *Government* since an *Usurpation*? What can they do but Curse and Lampoon the Memory of *William* our late *King*, and revile him for the *Legacy* he left of the *Protestant Succession*, as I fear, *Henry* was wont to do? What can they do but rejoyce at

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the Success of the *French*, and betray an evident concern at any advantage gained over them? What can the *Jacobites* do more than slander our great Hero, endeavour to blast all his glories, bring him into disgrace, and so hinder him from finishing his great and glorious Labours? What could these *Jacobites* do more than create misunderstandings of that *brave* Man with his *Q---n* and Country, vilifie and asperse him, by whose Conduct we have had the most prosperous War, and might (if they would permit him to effect it for us, by letting Divisions and Confusions and some base Practices, such as mispresenting and *lying*, cease among us,) enjoy the most honourable and lasting Peace? What can the *Jacobites* do more than *drink Healths* to their *J.* the 3d? Which is all at present they dare venture to do. And if some that have taken the *Oaths* have done all this; what does their appealing to their *Oaths* signifie? Are their *Oaths* an excuse for Actions, that are done in Opposition to them? Or do they think People will absolve and acquit them, and judge them to be good friends to the Government, because of their *Oaths*; when their Behaviour must oblige us to pass the same Censure of them as if they had been such as they call *Non-Jurors*? And truly there is so good a Correspondence between some that have taken the *Oaths*, and those *Non-Jurors*; that however their Mouths have differed, their Hearts are too much the same. The Doctrines these Men

insist

insist most upon are Non-Resistance and Passive-Obedience, and they mean by them, an Obligation on the People to submit to the most Arbitrary unjust Power of their Prince, without ever offering to defend their Lives or Liberties against him, in what danger soever they are. And under this Obligation they are for bringing all but themselves. For as the Devil said of *Job*, with respect to God, although falsely, may truly be said of these Men with respect to their earthly Governour; *do but put forth thine hand now, and touch his Bone and his Flesh, and he will Curse thee to thy Face.* There are no People so apt as these P-----Obedience Men, to fling and wince upon any sort of Hardships; nay if they are not almost at the Head of an Administration they are always Cursing and Rayling at it.

I have seen enough of this Practice of theirs, and all our Friends here, have seen something of it. What an *Insurrection* and *Rebellion* did some Folks lately raise to protect their Bar---s from Justice, to pull down our Brethrens places of Worship, and to beat all our Brains out in the open Streets, that would not fall down and Worship the *Brazen Image* which these *Passive-Obedience* Men had set up? Friend, If the Preaching up *Arbitrary Power*, must be followed by the Mobile his Execution of it; I say, Friend, if such a Tyranny comes to be acted over again by the rabble, for my part I will pack up, and make a visit to our Friends in *Pensilvania*: For *England* is no longer *England*

than *Liberty* and *Property* are secured in it. This practice peradventure the Preachers will reconcile to their Doctrine: Because it was done in the defence and support of it; so that they may rise at any time in defence of *Non-Resistance*. But if a Prince should in a Mad or a Drunken fit, or in a Wicked fit, which is as bad as Madness or Drunkenness, run out into the Streets with a Resolution to nail all our *Hats to our Heads*, if we should so much as attempt to hold his *Hands*, or take away his *Nails and Hammer*, straitway these good and merciful *H-h-Ch-ch* would sentence us to *Hell and Damnation* for *Resisting*.

When some that think Resistance in such like Cases lawful, urge the Law of Nature, the Practice of the Son of *Jesse*, and the Nature of our Constitution, to maintain them in defending themselves against such unjust Violence of their Governors or those Commissioned by them; they tell them, that they are improper Judges, and that if they are allowed to judge for themselves, it will leave a way open for Rebellion at all Times, and whenever they have a mind to call their Princes actions in question. But surely, Friend, by their leave, I may judge when a nail is in my Head, or when an Attempt is made to cut my Throat, without being suspected of quarrelling with every Man I meet with, or without intending to raise a Rebellion. But because some think they may defend their *Lives and Liberties* and *Laws*, when they are apparently struck at;
Passive-

Passive-Obedience says, if they are allowed to judge when this is done, they will under this pretence rise up at any time in Armies and rebel against their Governors: These are Consequences they are pleased to draw for others; they never draw such for themselves. For such Conclusions sure no fair Man can ever make. If we should hold that we may repell any unjust Violence, and that we are Judges when such unjust Violence is offered us, will any Man urge against us, that this will leave a way open for our abusing and affronting any Body at pleasure? Just such is the Argument used by these *H--h Ch--ch* to prove Men inclined to *Rebellion*, because they think themselves capable of judging when the *Constitution* is invaded, and when endeavours are used to lay it quite aside. Because I think my self a capable Judge when I am ill used, I must necessarily be disposed to use every Man ill when I think fit, under a pretence that he has used me so; absurd!

I hope our Principles are as *Passive* as the best of them, and I do perswade my self we have always shewed that we are as Loyal without taking Oaths, as others have done with them. But if these Passive-Obedience Men would (like the Priests of *Baal*) cut and gash themselves with *Knives* and *Lancets*, in Confirmation of their Doctrine, we may allow them to have given better proofs than ever they have yet done, that they really meant to practice it.

But

But now I will let thee see the *Judgment* and the *Loyalty* of these Men, who are so apt to condemn others for the want of both.

They can very gravely judge against common Sense, that there was no *Resistance* at the *Revolution*, that there was no taking up *Arms* by the Subjects at that time, although some of their chief *Passive* Men changed their passive Habit into purple Cloaks and carried the naked Sword in the Arm of Flesh, in opposition to their then *King*.

They can Judge that their *King* voluntarily deserted and refused any longer to Govern, when he tried all means to keep his People to their *Passive-Obedience*, when he still stiled himself their *King*, and was actually endeavouring to recover the Possession of his *Kingdoms*.

But after all, who gave them Authority to judge that their *King* deserted his *Kingdoms*, and gave up the Government? I know no more Authority they have to judge of the Actions of their *Princes*, than they allow to others; one of their own quotations at the Tryal would inform them that *Subjects be bound not to withdraw their Fealty, trouth, Love, and Obedience towards their Prince, for any Cause, whatsoever it be*, p. 155. And if they will interpret this, as they do Places about *Resistance*, without allowing any Exception to general Expressions, they had no more Authority to *withdraw* their *Allegiance* for their *King* his going out of his Kingdom, than for any other Cause.

But

But perhaps they will say, they did not withdraw their *Allegiance*; and if they do say so, I shall not dispute it with them: For I think it hard to say to Whom some of them meant to pay any *Allegiance* during *W---m* his Reign.

Sometimes they are of Opinion that their *Prince* his Word is sacred, and ought not to be questioned; and that when he owned a *Son* he ought to be believed: At other Times they allow that the least Credit is not to be given to his Word, and that there is no *Doubt* but that he foisted an Impostor upon the Land.

It is hard to make any Consistency in these Mens Principles: They can believe Contradictions in the Space of a very few Lines, and set their Hands to it. One while they profess a mighty Zeal for *Hereditary Right*; and just after, they pretend to have as true a Zeal for the *Hannover Succession*, which does not claim by *Hereditary Right*. I do suppose there are some that mean, that they are for the *Hannover Family* when the *Succession* comes to their Turn, *i. e.* when they can claim by *Hereditary Right*. In this Sense they are assuredly for them, when they can claim to be the next Heirs in Blood; but they do not say they are for them, in Opposition to those that are. I confess I did not at first apprehend their Meaning; there seemed to be a plain Contradiction in declaring for *Hereditary Right*, and for the *Hannover Succession*: But this (a Sort of Meaning which they have much used of late) clears up all the Difficulties;

culties ; It is very plain they are heartily for the *Hannover Family*, as soon as ever they come to have an *Hereditary Right*. And this is, I confess, according to their Principles.

They would seem indeed to differ from the *Jacobites* ; but it is not very apparent that they do not mean the same thing. They seem to understand one another indifferent well ; and they always, as far as I can see, unite to promote the same Interest. The *Jacobites* only contend for *Non-Resistance* and *Hereditary Right* : By the one they would prove the *Revolution* a Rebellion, and by the other they would insinuate that the *Hannover Family* can have no *Right*. Their Brethren of the *H---gh C---ch* use just the same Expressions ; and by the firm Alliance there is thought to be between them, can really have no very different Meaning, whatever their Pretences are to amuse and deceive the unthinking People. O my Soul, come not thou into their Secrets !

What Endeavours have they not used to make the People think that their *Henry* was prosecuted for his Zeal to the *Ch---ch* ? Whereas in plain Truth his Crime was his abusing Great *William* and the *Revolution*, his condemning the *Tolleration*, and casting foul malicious Aspersions upon the brave and good Men that have preserved us from falling into the Hands of *France*. But they found that the People were easiest to be deceived by the Cry for the *Church*, and therefore they made use of it. And it has had its desired Effect : The People have been so far infatuated, as to believe

believe that *Barabbas*, the pious the sanctified *Barabbas*, to be the Patron and Protector of the Church, and the greatest Lovers of *William* his Memory, and the Friends of the *Revolution*, to be Enemies of the Church. So far have they inflamed some Folk with Zeal, that they use his Memory with as great Rudeness as the Scholars did his Statue at *Dublin*. For it seemeth it is a Sign of Zeal for the Church with some People, to shew all possible Spite to the Memory of that great *Deliverer*.

What Stories do a Sort of Men frame and set about the Nation? How do they bely their Fellow-Subjects, to the Face even of the Q---n her self? Accuse them of Designs they never thought of, and then pretend to cry down Rebellion, even just after they themselves, or their Friends, have been raising one, and all the while shew not the least Signs of Remorse for it? Did not they approve it, sure they would have condemned it in some of their fine Harangues called *Addresses*: But their Silence in that Case shews what their passive Principles will permit them to do upon some proper Occasions.

Whether those Men really designed or no to serve the Interest of the common Enemies of our Land by the Combustions they have made amongst us, it is, I am in fear, too manifest they have as effectually served them as if they had designed it.

How have some of them set themselves with all their Might to render them odious to the Nation who have been always the most zealous

ious Opposers of the *French* Power and Greatness? And those who have done most Mischief to *France*, they have tryed all Means to represent as ill affected to their Country. Strange Calumny and Contradiction! And yet a great many will pay more Respect to any Sort of Men, whether they have done any Service to their Country or no, or whether capable or not of doing any, rather than to such Generals as have fought their Battles gloriously, and have done all that is possible to secure the Liberty and Peace of our Land. What Contempt and Aversion did some Men shew to the brave and then victorious *S---pe*, when one would think they should have had the greatest Sense of his Actions, and should have expressed all Manner of Gratitude to his great and eminent Services: But it seemeth great Services abroad will make some Folk but more their Enemies at home. That downright *Papists* and *Jacobites* should act thus is no Wonder; because they hope no Doubt to have a *Revolution* in Favour of the *Pretender* made by the Power of *France*; and according to their Principles they must be for depressing all such as are for sinking that Power too low. These others indeed say they are hearty Enemies to *France*, (which really I much question, if they are like the old Brood of Tories in *C---s* II's Time; and indeed they hold all their Principles to a Tittle) But how comes it then that there has been so little Agreement between some People, and those that have been most instrumental in bringing down

down the *French* Power? It happens very unluckily, that if those Men are such real Enemies to the *French*, they should be no very good Friends to those that have been exceeding vigorous in carrying on the War against them, and have had the greatest Success in it.

But let Men be what Enemies to *France* they will, and such even as they declare themselves to be; yet some are of Opinion they do as great Injury to their Country as if they were Friends to *France*, by their Hatred and Enmity to the renowned *M——ugh*, and to those that have done most against it.

Isaac Bickerstaff has published a Letter of mine, but without any Authority for doing it from me, wherein I mentioned something of the State of *Carthage*, and their brave and victorious General *Hannibal*. I must freely own to you I have formerly in the Days of my Vanity read the History of that great Man's Actions, and how he was undermined and ruined by a base Man called *Hanno*; for by *Hanno* his Machinations, his Trick and Cunning, (for he was good for nothing else, for he was an errant Coward, and an errant Knave) he made all the Victories of the renowned *Hannibal* to be of little use. He insinuated that *Hannibal* was only for carrying on the War for his own Advantage; that it was better for them, even after the Victory at *Canna*, to make Peace, nay even to sue for it, now they might do it with such Safety, than carry on the War, tho' they were sure of subduing the *Romans*: And by such like

Surmises he was capable of raising such a Faction against *Hannibal*, that he was not supplied as he ought to have been, his Friends and himself lost their Interest in that ungrateful *Commonwealth*, *Hanno* and his got into the Management ; and so by Means of that *Hanno*, the Betrayer of his Country, even *Carthage* came to be reduced to a worse Condition than they had brought the *Romans*, and was at length utterly destroyed, that might have had the Empire of the World.

This *Hanno* I have often thought of in the Great *William* his Days, and much of late when I perceived the Opposition made to the brave and victorious *M---ugh*, and the Factions risen up against him ; and I cannot but apprehend what our Condition must become, if such *Hannonians* should happen to be more hearkened to, and get more into Esteem by venting a Fund of political Lies, than the greatest and bravest Men and truest Patriots that ever this our Land could glory in.

A Friend of mine has a different reading of this *Hanno* in a M S. of his, making it look like a more modern Name, by the Variation only of two or three Letters : But which of them be the true reading it matters not ; all *tricking* Underminers of great Men that have done infinite Services to their Country are *Hannonians*, and should be looked upon as downright Betrayers of the Land.

I do not find that this original *Hanno* was a Friend in earnest to the *Romans* ; and so the modern *Hannoës* declare that they are no Friends

Friends to *France* : And what if for once we should believe them. *Hanno* by being such an implacable Enemy to *Hannibal* and his Friends, did as much Injury to his Country as if he had been the fastest Friend of their Enemies ; and I believe, after all, his Hatred to the *Barchine* Family was such, that he had rather have seen his Country ruined, than made Empress of the Earth by the Victories of *Hannibal*. But what Satisfaction was that afterwards to *Carthage*, that it was destroyed by the Artifice of one that never designed the Advantage of the *Romans* ?

And what if those that are endeavouring to raise themselves upon the Ruines of the bravest Men of another Land should be in no foreign Interest, they may do Mischief enough to their Country without That. The raising a Clamour to the sinking of those who are best able to preserve it, is almost equal to the betraying it into the Hands of its professed *Enemies*.

This did *Hanno* against *Hannibal*, and by that Means ruined both him and his Country ; and the same Trick perhaps may be played again against a *Hero* not inferiour to him. This was most vigorously practised against *Hannibal*, when he had just in a Manner conquered *Rome* ; and the same Method may be used against a modern *Hannibal*, as he is just finishing his Conquests of *France*. The timeing the Matter, and some other Circumstances seem so much alike, and the Madness of some other People is so much resembling that

that of *Carthage*, that I could not help laying the Parallel at large before you. I am always in a deep Melancholy at reading poor *Hannibal* his Complaint, when he was at length dragged out of *Italy* to the Defence of his own Country, which was then made the Seat of War through the inveterate Hatred of *Hannibal*'s Enemies, who by hindering him from pushing on his Conquests abroad, had brought the War home to their own Doors.

When the Message was brought him to return to *Africk* he heard it with great Impatience, groaning and gnashing his Teeth, and hardly keeping in the Tears that were ready to burst out : But when the Message was delivered, he told them that brought it, *That this was yet plain Dealing; for, said he, they that now directly bid me come home, have long ago done their best to haul me out of Italy, tho' more closely and crookedly they went to work, by stopping the Supply that should have enabled me to manage the War here. Scipio shall not therefore need to brag that he hath drawn me home by the Heels; it is Hanno that hath wrought this noble Feat, and overwhelmed the House of the Barchines, for lack of other Means to do it, with the Ruine of Carthage. I pray God, if the like Humour should ever prevail among ourselves, the Fate of our Country too may not be the same. Rome was much lower than France is now which may revive to our Destruction if our Hannibal and his Friends must fall a Sacrifice to the Envy and Ambition of those Hannoes who do not seek their Good, and who*
seem

seem not over much to care what becomes of their Country, if some Men are but involved in its Ruines.

How have they set their *Emissaries* all about the Land, and blown them up with Lies to vent again, to the defaming the true Friends of this our Country? What made them so industrious to support such a seditious Incendiary as *Barabbas*, but that they might secure a Number of such like Trumpeters of their Side, to tell what *Lies* they would supply them with, and then to call *God to witness* for the Truth of them?

This puts me in mind of some Words of *Jeremiah*, which when I have made a few Remarks upon I shall have done. The Words, *Friend*, are very remarkable; *An horrible thing is committed in the Land: The Prophets prophesy falsely, and the Priests bear ^{on} by their Means; and my People love to have it so, and what will ye do in the End thereof?*

But thou wilt ask, who are these *Prophets*? Why, *Friend*, even *J—n D—r*, *A—l R—r*, and our old Friend *L—y*; and thou mayest add *M—w* the *Examiner*. These are Oracles which most of the *Priests* rely upon, and whatever they dictate, those report for sacred Truth; and by this Means they work upon the People. Ah Friend! the old lying Spirit is got into the Mouths of all those *Prophets*.

And the *People* certainly love to have it so; for otherwise their Falshoods are so gross, that any one might find them out if he pleased.

ed. What will be the *End thereof* God above only knows: If this general Infatuation long prevails, there is no Help for it, we must be ruined. We know where *Lesley* and these Men would lead us, and we know who are their Admirers and Followers, let us not go after them: We know who were for *Barabbas*, and they that were for him can never be on our Part. He ranketh us with *Jews*, *Infidels*, and *Hereticks*, and none of his Abettors have I fear any better Opinion of us. They affect to be called High-Church, and I think the Name suits them not ill. It exactly answereth to the *Pinacle* of the Temple, where Satan carried Jesus Christ; but we find the *Saviour of the World* would not long be detained there; it was not a Place suited to his Meekness and Humility, and therefore sure none of his true Followers should affect it.

Do thou therefore beware of those *Pinacle Churchmen*, for so I would have us call them: They can design no Good for us. However behave thy self peaceably; fear thou God, honour and obey the *Queen*, and do all thou canest to support the *Protestant Hannover Succession*, and meddle not with them that are given to swear and to change.

FINIS.